

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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From the American Baptist Magazine.
VIEW OF THE AMERICAN BAPTIST BOARD, AND ITS MISSIONS.
Continued.

Feeling the importance of implanting the principles of religion in the minds of children, schools have been among the favorite objects of the Board from the beginning. But the number of laborers in Burma is so few, and their cares so pressing, that other occupations more strictly connected with preaching the gospel, have attracted their attention. Schools, however, have not been neglected, nor have they been useless. Their establishment was a favorite object with Mrs. Judson; and, except at Rangoon, no station has been formed, where there was not a school in connection.

At Ava, Dr. Price instructed the young princes. At Amherst, before the station was relinquished, a female school had already begun to diffuse light and holiness. And it was in Mrs. Wade's female school at Moulmein, that the first openings were visible of that revival, which resulted in the addition of many redeemed sinners to the church of God.

The schools for children at Moulmein, taught chiefly by the missionaries' wives, are increasingly interesting as means of doing good. The Karen school established above Moulmein, on the river, is taught by Moung-Doot; and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

The schools at Tavoy are more interesting and successful. In a letter from Mrs. Boardman, dated in Jan. 1832, she says: "On our arrival at Moulmein in 1830, our day-schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established; and our number of day scholars is now about 80; which, with the boarding-schools, two village-schools and about fifty persons who learn during the rainy season, in the Karen jungle, make upwards of 170 under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made."

The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About forty can repeat Mrs. Judson's catechism, and some have added to that the account of the "creation," the "prized son," the "rich man and Lazarus," and part of the "sermon on the mount." The little girls, about 40 in number, have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much delighted for studying the Christian books; but they bear it very patiently. One little boy, 11 years old, in the boarding-school, has committed to memory 800 verses of Scripture, besides a short compendium of astronomy, geography and chronology.

One of the female schools, containing eleven scholars, is extremely interesting. Five of the scholars are members of the church; two have asked for baptism, and one of the remaining four is a very lively inquirer. They attend worship in Burmese every morning and evening, and the female prayer meeting Wednesday forenoon. The same letter says, "I have no doubt that village schools could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. We have now 7 schools in operation, besides the two on our premises, and those in the Karen jungle. The Karens throughout the province, I believe, are unbelievers, are exceedingly anxious to have their children taught to read."

VILLAGE PREACHING.
This has been pursued with every encouraging success. The evidence which it gives, of the spirit of inquiry throughout the country, and the zeal of the people to hear of the religion of Christ is most gratifying to the minds of the missionaries. The first excursion of this kind was made by Mr. Boardman around Tavoy. Similar ones have since been made by Mr. Mason, and by Dr. Judson around Moulmein, and between Rangoon and Prome. They go with two or three converts to aid them in the work, and provide themselves with large quantities of tracts. At every village, where the people will listen, they stop and preach; give tracts to those who will receive them—in some instances at every house—and, if circumstances seem to require it, they prolong their stay, or leave one of the native converts for a while, to instruct them more fully. In some cases, the whole village has come to hear, and many have been brought to the knowledge of the truth. The following, from Mr. Mason's journal, is a specimen of the encouragement of these tours. "Before sunrise, this morning, I received a visit from the Chief of a neighboring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there."

While putting up tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught.

Besides the tracts thus distributed, many from distant regions receive them at the missionary stations, and carry them to every part of the country. Some interesting cases of conversion have occurred, of persons whose attention was first excited by tracts, found far in the interior. The following case, which

came to the knowledge of Mr. Judson, deserves notice. "A man and wife near the head of the Pat-tah river, though not baptized, and never seen by any foreign missionary, both died in the faith; the man enjoining it on his surviving friends to have the 'View of the Christian Religion,' laid on his breast and buried with him."

PRINTING.
On the arrival of Mr. Hough, at Calcutta, who was a printer as well as a minister, the Serampore brethren presented our mission with a press and types. This department of labor, however, began to assume a more vigorous and encouraging character, on the accession to the mission of Mr. Bennett, in 1830. He has been incessantly occupied in printing tracts and portions of the Scriptures till the present time. Messrs. Cutter and Hancock have since been added to this department, and four presses are now at work. The translation of the New Testament is completed, and probably the whole New Testament is now in circulation. Twenty other works have also been prepared by the brethren—all but one of which—the Burman Grammar—are designed for circulation in the country. Since the arrival of Mr. Bennett, it is estimated that he has published, at least, 200,000 tracts. It is ascertained that Burman tracts can be published there at the rate of eight octavo pages for a cent. And when all the presses are in operation it is supposed, tracts can be printed in Burmah, as cheap as in America.

MISSIONARIES.
The following table contains the names of all the missionaries sent to the Burman Empire by the Baptist Board of Foreign Missions, with the date of their arrival there, &c.

Missionaries.	Arrived.	Remarks.
Adoniram Judson,	July 1813	At Moulmein.
Mrs. Ann H. Judson,	Sept. 1813	Died at Amherst, Oct. 24, 1820.
George H. Hough,	Oct. 1816	Left the mission in 1827 or 8.
Mrs. Hough,	"	"
Edward W. Wheelock,	Sept. 1818	Died in August, 1819.
Mrs. Wheelock,	"	Died on her passage to A. 1831.
James Colman,	"	Died July 4, 1822.
Mrs. Colman,	"	"
Jonathan D. Price,	Dec. 1821	Married Mr. Sutton, Esq. mis.
Mrs. Price,	"	Died at Ava, Feb. 1825.
Jonathan Wade,	Dec. 1822	At Moulmein.
Mrs. D. B. L. Wade,	"	"
Geo. D. Boardman,	April 1827	Died near Tavoy, Feb. 1831.
Mrs. S. H. Boardman,	"	At Tavoy.
Augustus Bennett,	Jan. 1830	At Moulmein, preach & print.
Mrs. S. Bennett,	"	"
Eugene Kincaid,	Nov. 1830	At Rangoon.
Mrs. Kincaid,	"	Died at Moul' Dec. 19, 1831.
Francis Mason,	"	"
Mrs. Helen M. Mason,	"	"
John Taylor Jones,	Feb. 1831	At Moulmein.
Mrs. Eliza G. Jones,	"	"
Oliver F. Cutter,	1832.	Printer at Moulmein.
Mrs. Nancy R. Cutter,	"	"
Thomas Simons,	"	"
Royal B. Hancock,	"	Printer and stereotyper.
Miss Sarah Cummings,	"	"

Thus the whole number of missionaries now in Burmah is 17. Messrs. Webb and Brown, with their wives and Miss C. Harrington, who sailed from this country in Dec. 1832, will increase the number to 22. There are also in the service of the mission two native preachers, and several native assistants, who serve as school-teachers, tract-distributors, &c.

The amount of success, which God has given to the mission has been steadily increasing. The following table exhibits the number baptized in Burmah from the beginning—

Year.	Place.	Natives.	Foreign.	Total.
1819		3	3	6
1820	Rangoon,	3	7	10
1821	"	3	3	6
1822	"	5	5	10
1823		None.	—	—
1824		War.	—	—
1825		3	3	6
1826	Ennah,	1	1	2
1827	Moulmein,	29	4	33
1828	Moulmein & Tavoy,	39	12	51
1829	"	42	8	50
1830	Rangoon, Moulmein,	148	89	237
1831	and Tavoy,	280	113	393

Of the whole number, eleven have been excluded and eleven have died in the faith.

AFRICAN MISSION.

LIBERIA.
This mission properly commenced with the uncommon zeal and liberality in the cause of missions, which manifested itself in the Baptist church in Richmond, Va. Two colored men, members of that church, Messrs. Carey and Teague, offered their services to the Board. They gave evidence of talent and piety, and had long been in the habit of preaching and exhorting to very general acceptance. These men were very exceedingly desirous of bearing the gospel to Africa; and missionary auxiliaries were formed with the express design of promoting this end. Messrs. Carey and Teague sailed from this country with their families, in January 1821, and landed in Africa the succeeding March.

Some time after their arrival, the Colonization society procured Cape Mesurado, for the seat of their colony. From the commencement of the settlement, the colonists enjoyed Mr. Carey's labors and prayers. And in January 1823, he had received nine persons into the mission church. Among the converts was a young man from Grand Cape Mount, a place eighty miles distant from Cape Mesurado. After his conversion, great seriousness was manifested at that place. He went from house to house, eager to make known to all the way of life and salvation. Such was the state of things, that the way seemed open, at least for a missionary school. The head-man of the village promised to build a school-house, and defray all the expense of Mr. Carey's journey. The school-house, however, was not completed till the year 1825. Mr. Carey then went to it, and, through an interpreter, preached, on the Sabbath, to a considerable congregation. The prince promised to protect and patronize the school, and to aid the cause of education to the extent of his power. A school had been previously established at Monrovia.

In the year 1825, the prospects of the mission were so encouraging, that the Board felt authorized to send out another missionary. Rev. Mr. Holton, a graduate of Waterville College, had offered his services to the American Colonization Society; and, without drawing him away from his engagements to that body, the Baptist Board succeeded in engaging him as their agent. He was ordained at Beverly, in November 1825, and sailed the following January, in the vessel with Rev. Mr. Sessions, agent of the Colonization Society, and Mr. Force, printer. They were received at the colony with demonstrations of sincere joy. The printer immediately commenced preparations for publishing a newspaper. But the third number announced the death of Mr. Force; and Mr. Holton lived but a few months after his arrival. He was attacked by the country fever, and soon sunk into the grave.

In the year 1827, letters from Mr. Carey gave information that four Sabbath schools and three day-schools were established in the colony, and in a flourishing condition. But in the midst of his usefulness, an unhappy accident suddenly removed him from his field of labor. He died universally respected, and we doubt not, has gone to receive the missionary's reward. Mr. Teague, who sailed with him, had removed, in the early troubles of the colony, to Sierra Leone.

As soon as tidings of the death of Mr. Carey arrived, exertion was made by the Board to find a successor, to fill so interesting a station. Mr. Benjamin R. Skinner, of the Hamilton Theological Institution, offered himself for the service, and was accepted. In order to avoid the unhealthy season, he deferred his embarkation till October 1830, when he sailed with his family from Norfolk, and arrived at Monrovia, December 5th.

On their arrival, they found the station supplied by Mr. Teague, the early associate of Mr. Carey, who had now returned. He was assisted by Mr. Waring, a minister and member of the church. The church, in 1830, contained a hundred members, and two licensed preachers.

Very soon after his arrival, Mr. Skinner was attacked with the country fever, and one after another of his family took it, until all were sick at the same time. Early in January, his two children died, and their mother did not long survive. Mr. Skinner remained feeble; and the loss of his beloved family rendered his recovery the more doubtful. In the hope, however, of preserving his life, and regaining his health, he resolved to visit America. For several days, he seemed to recover strength. But on the morning of the 5th of March, he parted from earth, and was re-united to his family in heaven.

The following extract from the triennial report of the Board in 1832, shows the present state of this mission.
"Though we are unable to report the appointment of any missionaries to this important field since the lamented death of Mr. and Mrs. Skinner, it is our happiness to say, that the good work of God has nevertheless prospered, and a healthy religious influence pervaded the colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist church in Monrovia, furnishes the following particulars:—
"Since Captain S. was with us, there have been nearly one hundred added to our church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter, it has continued ever since, so that they make up the largest number that has been added to the church; and they seem fully to adorn the christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them, when none of the preachers are there from Monrovia. Monrovia may be said to be a christian community; it is a society to a family in that, some one or the whole do not possess religion. We are about to build us a new meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."
The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country, where a prospect offered of obtaining suitable missionaries. They regret to state that they have not yet succeeded in engaging any one; though all have not been heard from who were addressed."

[To be continued.]

From the American Baptist Magazine.

JOURNAL OF REV. MR. WADE.

Rangoon, April 8, 1832.—Lord's day. Preached to several disciples and the children of the school—in all, about 25 hearers.

Several natives, both men and women, called, with whom we conversed on the subject of religion.

REAPPEARANCE OF A FORMER DISCIPLE.

15. Lord's day. Had nine of the disciples at worship; two inquirers and seventeen school-children. One of the disciples who attended to-day was Moung Byay, one of the old disciples, who fled at the time Rangoon was taken, and had not made his appearance again, till within a month past. He has not only remained steady, but appears to have grown in grace. He mentions one man in the place where he has lived, who, through his instrumentality, has been brought to a full belief in the religion of Christ. One of the inquirers mentioned above is Moung Byay's brother, who heard the Gospel from brother Judson before the war. During the last week, has been the celebration of the new year according to Burman custom, which is by throwing water on each other. No one could walk the streets without being thoroughly drenched. This time I have spent mostly in preparing maps for the school, and also one to present to the governor of Rangoon.

VISIT TO THE VICEROY.

19. Yesterday, with brother Kincaid, called on the Viceroy, whom I have never seen before. I carried for him one of the Burman maps of the world, which brother Bennett procured to be printed at the Lithographic press, while in Bengal. These maps are printed without any shading; but the one which I designed for the Viceroy, I shaded with a brush, and also colored the different countries and islands. We took along also the catechism of Geography and Astronomy, and the Chronological Table, all stitched together in one. Through the kindness of Captain Raulson, the English Resident, the Viceroy had got information of our intending to call, and present him with the map. When we came to the government house, the Woodouk showed us the way in, and ordered chairs for us to sit down. When we were seated, he went in to acquaint the Viceroy of our arrival; but he found him asleep, and of course, we must wait until he waked up. However, the Woodouk took a seat with us, looked over the map and book, asked numerous questions relative to Astronomy and Geography; some also relative to Religion. He was so polite and familiar, that we were quite free from the usual annoyance, arising from the impertinence of under officers, &c. At length it was announced that the Viceroy was awake; then the Woodouk went in

and waited upon him into the Hall of Audience. As soon as he was seated, he ordered chairs for us, which were placed directly before him at the distance of about ten feet. After a very few words I presented the map and book, which he took; and, having looked at the former somewhat, he expressed much pleasure in receiving it, and continued looking it over. Soon, he asked a question about some place. I went up to him for the purpose of pointing it out to him, and, as he held the map open in his lap, I partly knelt down before him; upon which he immediately got out of his chair and sat down upon his feet on the floor. This was a very unexpected mark of condescension; I at the same time sat down in that manner, and so did the Woodouk. Thus we sat several minutes, while I explained the map and answered his questions, to which he listened with much attention, and expressed, over and over, his satisfaction in receiving it. He had probably seen maps of the world before this; but I am sure he had never seen one before lettered in Burman. When he was satisfied with looking at the map, he got up into his chair; the Woodouk and myself did the same. He then asked about the book, and told him it was connected with the map. He opened and read sometime, and expressed his satisfaction in this, as he had done in the map. He made many remarks about different places, and about the Christian religion, which astonished me at the knowledge he had obtained of these subjects, and proved that he had read much in the books which have been circulated among the people; but he said nothing that was in the least annoying. Another mark of condescension and kindness which he showed us was, that he ordered some tea with different kinds of bread, biscuit, and sweetmeats, and ate himself at the same time. He did not once use the honorific pronoun in speaking of himself, but the one used to equals; and when we got up to take our leave, he asked us to call upon him frequently. In every respect, he treated us with as much politeness and respect, as we could have expected from the most polished and kind European, in the same same station and office. I should have remarked, he took particular notice of the art of printing, and asked how much a press and found of types would cost? I told him both would cost about 2000 rupees. He said he wished very much to obtain one; and said if I would order one, he would pay for it. This request placed me in delicate circumstances; I knew not what to answer. What can I do if pressed upon this point? To-day, had several calls at the house for tracts.

TIMIDITY OF THE DISCIPLES.
21. Lord's day. At worship to-day had ten of the native Christians. We feel much difficulty in knowing what to do with those, who, through fear, stay away from worship, Sabbath after Sabbath—particularly those whose conduct is, in other respects, unimpeachable. We might, perhaps, encourage them to have more boldness, if we had the opportunity of conversing with them; but by staying away, they do not give us this opportunity; and, if we visited them at their houses, it would only increase their alarm. They are not so much afraid that the Viceroy would sanction their being persecuted for their religion; they feel that he is a humane, good man; but what they fear is, that the under-officers, under pretence of concern for religion, will oblige them to pay money. After worship, we had one inquirer, who appeared to listen with some desire to know the truth.

ADVENTURE OF A TRACT.

23. One of the disciples came to-day bringing an inquirer, who had received a Catechism at the time we were in Rangoon two years ago; but he said, on going into the distant village for trade, in one place the people were so anxious to read it, that he lent it to one and another, until finally he lost sight of it. He said those villages were surprised, that the Lord Jesus Christ should be in man's stead. This man listened with much attention, and when he went away, we supplied him with tracts.

27. Since the rumor of the small pox being in different places of the town, I have scarcely been out of doors. I ventured out, however, this morning with brother Kincaid, for the purpose of distributing tracts. Surely the tracts must have reached nearly every neighborhood in and about Rangoon; as there have been more or less distributed, nearly every day, for two years past.

DUTY OF SUPPORTING THE MINISTRY.

No position can be more evident than that, when one man spends his time and employs his talents in the service of another, that other should reward him for his labor. Nor is the principle changed, if he labor for a society or body of men, instead of an individual. This principle is equally applicable to a religious society as to any other. Unfortunately, however, a few religious communities, and among these the Baptists, have not, in its proper extent, recognized this equitable principle in regard to their ministers. And it is a proper inquiry, whether there is anything in the nature of their office, in the fact of their divine call to the work, or in their situation and circumstances, which forms an exception to this case? Ministers are flesh and blood like other men; they have physical wants like other men; they may lawfully have families like other men; and if so, they must be under the same natural obligation to provide for them with other men. By virtue of a divine call, it is made their duty to preach the Gospel, while other men are under obligation to labor in secular avocations; but it is not perceived that the nature of the service can effect the principle, that every man should be rewarded for his labor, in the one class more than in the other. By no proper construction or application of the principle of equal justice, can one man, or one class of men, be required to perform gratuitous labor, while others receive a reward for their labor.

There is, however, another view to be taken of the subject. It is admitted, that the kingdom of Christ is not of this world; that the Scriptures must be allowed to prescribe the laws, as well as to teach the doctrines of this kingdom; and that what is bound in the Scriptures must be bound among Christians. While cases, in which they give no specific directions, must be

left to the operation of the principles of natural justice, controlled by Christian principle; still, when they do speak, their voice is of paramount authority, and must be implicitly obeyed. What then is the testimony of the divine oracle? What saith the Scripture? All must allow that, under the law, provision was made by divine authority for the support of the priests. But it is readily admitted that, as Christians, we are to inquire of the New Testament, for the laws of Christ's kingdom. The new dispensation differs so widely from the old, that it is, in most cases, unsafe to reason from one to the other;—a ways, indeed, unless the New Testament explicitly warrants it, or else the analogy be very obvious. It is confidently believed, however, that the testimony of the New Testament will confirm the decisions of natural justice and common sense, in relation to this subject.

In the first place—Christian ministers and their employment are called by names, which evince their right to support as a proper remuneration for their services. They are laborers, workmen, sowers, reapers, builders, &c. Matt. x. 10.—Luke x. 7. 2 Tim. ii. 15. Matt. ix. 37, 38. 1 Cor. ix. 11. 2 Tim. ii. 4. 2 Cor. iii. 10. Their employment is labor, work, husbandry, field, harvest-field, warfare, building, &c. Acts xiii. 7.—Eph. iv. 12. 2 Tim. iv. 5. 1 Cor. iii. 9, ix. 11. 1 Tim. i. 18. 2 Tim. iv. 7. Their support is meat, hire, wages, reward, living, charges, fruit, &c. Matt. x. 10. Luke x. 7. 2 Cor. xi. 8. 1 Cor. iii. 8. 1 Tim. v. 18. 1 Cor. ix. 11, 14, 18.

In the second place—They are in the New Testament exempted from the obligation to labor in the ordinary occupations of life, for their own support, and they are also forbidden to give such attention to secular business as would be necessary for the purpose. 1 Cor. ix. 6. Matt. x. 9. 2 Tim. ii. 4.

In the third place—They are required to be so fully occupied in their ministerial vocation, as to prevent their supporting themselves by their own labor. 1 Tim. iv. 13—16. 2 Tim. iv. 2.

In the fourth place—The New Testament teaches us distinctly that the churches should support their ministry. 1 Cor. ix. 14. Here we have a fundamental law of the kingdom of Christ, expressed in positive and definite terms. It was taught by the king himself, when the dispensation of the ministry was given. Matt. x. 9, 10. Luke x. 7. And its reasonableness and justice, are confirmed by the apostle on the principle of analogy, by referring to the acknowledged justice of rewarding other laborers, and to the divine provision for the support of the priests and others, employed in service of the temple and altar under the law. 1 Cor. ix. 7—14.

And in the last place—The Scriptures teach, that the support of ministers should be *compliant, liberal, and generous*. 1 Thess. v. 12, 13. 1 Tim. v. 17. Here the churches are required to acknowledge their pastors in their ministerial authority; to sympathize with them in their self-denying labors; to hold them in high estimation on account of their toil and sacrifices; and to generously reward them for their services. This last obligation is taught in the phrase, "let the elders be accounted worthy of double honor." The Jews understood the term *honor*, when applied to parents and ministers, to include the idea of support; and by *double*, they sometimes intended *thorough, full, generous*. See Isa. xl. 2. And so some of the best interpreters understood the phrase, worthy of double honor, to mean, entitled to liberal support. And the reason of this is seen in the aducous and responsible nature of the ministerial calling, which by its multiplied labors and anxious cares, is more wasting to the human energies than almost any other profession or employment. This is found to be true of all stations, laborious faithful ministers of the gospel. And it is obviously desirable, that their minds should be free as possible from carking anxiety about their temporal affairs, which would naturally tend to disqualify them for successful study, and the cheerful discharge of their public duties.

We are aware that the example of St. Paul, in sometimes laboring with his own hands for his support, and at other times neglecting to receive a pecuniary reward for his services, has been alleged as an objection to the duty of supporting the ministry; but we believe that it is most improperly alleged; and that an examination of the matter will serve to establish the general rule, and will show that the instances are only exceptions, which rather confirm than weaken it. The facts in the case were these. St. Paul was well assured of the right of all Christian ministers, himself included, to receive a support; but there were peculiar circumstances which induced the disinterested apostle to forego his right to a maintenance. But the right itself was so well understood and acknowledged, that his enemies took advantage of his disinterestedness to excite a prejudice against him, by insinuating that he knew himself to be no apostle, or minister sent of God, and therefore did not presume to receive wages. It therefore became necessary for him, in vindicating his character as an apostle, to explain the reason of his conduct. This reason was, that in the then state of things, he could be more useful, by cutting off occasion from those who sought occasion, 2 Cor. xi. 5—13. When the apostle preached among the heathen, he took nothing of them, but was usually sustained by the contributions of the regularly organized churches; so when he preached in Corinth, that which was lacking to him the brethren who came from Macedonia supplied. And when the churches neglected to forward their contributions, his own hands ministered to his necessities. Acts xx. 34. The case of modern missionaries among the heathen is very analogous. They are sent to preach to a rude people, who are ignorant of the value of the Gospel, and of their duty to properly receive its ministers; and therefore Christians should contribute of their substance to sustain foreign missions, as well as support their own pastors. So that the example of Paul does not at all weaken our argument; on the other hand, in his explanation and defence of his conduct, he most conclusively shows that ministers of the Gospel should be rewarded according to their labor.

The sum of five hundred dollars has been sent anonymously from Virginia, to be divided between the American Bible and Tract Societies.—*Weekly School Journal.*

The following account of the scene of one of the most successful missions of modern times, will enable the reader better to understand and appreciate the intelligence respecting it that is published from time to time.—*Boston Recorder.*

[From the Society of Inquiry, Andover.]

THE BURMAN EMPIRE.—NO. 1.

The Burman Empire, situated in the South Eastern extremity of Asia, is about 600 miles in length, and 1200 in breadth, and is made up of ridges of mountains and their intervening valleys, extending through the Empire from North to South. The soil is remarkably fertile, producing, in abundance, all kinds of tropical fruits. The climate is generally salubrious.—The population is variously estimated at from 8,000,000, to 17,000,000.

The Government is an absolute monarchy.—The Emperor is the sole arbiter of life and property in his dominions; his word is law. Four private and four public ministers of state are the organs of administration. The latter compose the Supreme Court of the Empire, but their courts are a mere farce, or rather a system of legal oppression; every decision depending on the caprice of the judge.

Judges, as well as other officers of government, obtain their appointments by purchase; and, receiving no salaries, derive their support from bribery and extortion.

The punishments are severe and unequal.—Insolvency subjects a man, and often his wife and children, to slavery. Desertion or cowardice of soldiers is punished by death, involving sometimes the wife and children, and sometimes the parents of the offender.

CHARACTER.—The Burmans are a nation of soldiers, and are distinguished for their bravery. "To their superiors"—says Col. Franklin, "they are abjectly submissive; towards strangers, audacious and ungrateful; in power, rapacious and cruel; in war treacherous and ferocious; in their dealings, litigious and faithless; in appetite, insatiable and avaricious; in habits, lazy; in their ideas, persons, houses, food, obscenely filthy."

Cunning is esteemed a virtue, among all the worshippers of Buddha, and address in stealing ranks as an accomplishment, next to valor, all over the East.

In the North West part of the Empire, the thief has a claim to whatever property he can convey undiscovered to his house; if discovered, he must restore the property, and is exposed only to the ridicule of the neighbourhood. In most other parts of the Empire, theft is punishable by death, but the law exerts almost no influence in restraining from this vice. The missionaries have in some instances had their houses plundered, and narrowly escaped with their lives. Lying is second nature with the Burmans, and it has cost the missionaries much time and many painful exertions to counteract this habit in their scholars.

Notwithstanding these darker shades of their general character, friendly relations and ties of consanguinity do exist among them. In the interior, they are said to be hospitable, cheerful, frugal in their diet and patient under suffering. Mrs. Judson describes them as "a lively, industrious and energetic race; frank and candid; destitute of the pusillanimity of the Hindoo and the revengeful malignity of the Malay."

Some of the men are learned, and exhibit much skill and shrewdness in speculative reasoning. They have a high conceit of their own powers, and fancied superiority. For several years, after the missionaries came among them, the natives supposed their object was, to obtain the wisdom of the Burmans, and then return to communicate it to others.

It is remarked in general, that the Burmans are seldom vehement in their language, and in argumentative discussions maintain a cool, collected and temperate manner, and often manifest a good degree of candor in argument.

We have a full illustration of this remark in the case of Moung-Shwa-gnong, one of the earliest disciples of the missionaries. He had held frequent and long discussions with Mr. Judson, but at length after several hours of metaphysical cavils, he frankly acknowledged to Mr. J. that he did not believe a word he had been saying, and his only object had been to try Mr. J. and his religion, being determined to embrace nothing which was not objectionable.

"What," said he, "do you think that I would pay you the least attention, if I found you could not answer all my questions and solve all my difficulties?" He then professed his belief in God, his Son Jesus Christ, his Atonement, &c. Mr. J. asked if he believed that the Son of God died on the cross. "Ah," said he, "you have caught me now. I believe he suffered death, but I cannot admit he suffered the shameful death of the cross." Being told that his pride prevented his belief, he replied, after some reflection, "As you have uttered these words, I see my error. I have been trusting in my own reason, not in the word of God."

CUSTOMS.—The ancient game of chess, is in high estimation among the higher classes; it is authorized by their sacred writings, though every game of chance is prohibited.

If a young woman is dangerously ill, the doctor and her parents enter into an agreement respecting her. If she lives she is the doctor's property; if she dies he pays her value to her parents. Polygamy is prohibited, but unlimited concubinage is allowed. The manner of disposing of the dead, is by burial or burning.—The latter is the more honorable, and adopted respecting all persons of distinction.

It is considered undignified to say that a Priest dies; they say he has returned. To say "that the Emperor is dead" would be a crime of the first magnitude; for "the Lord of the land and sea" is called immortal, and the death of so distinguished a character is thus announced—"The immortal king is gone up to amuse himself in the celestial regions."

LITERATURE.—The Brahmins of Burmah, are men of learning, who profess Medicine, Astronomy and Divination. There are but few of the natives, who cannot read and write; but the males are better educated than the females.—The monasteries of the priests are the literary as well as religious institutions of the country; here all the boys are taught gratis and they learn Buddhism as they learn their alphabet.

From the American Baptist Magazine.

A SOLEMN APPEAL, IN THE NAME OF JESUS CHRIST, TO THE BAPTIST CHURCHES OF THE UNITED STATES.

The crisis is come. A voice from every hill and grove of idolatrous Burmah cries to us, across the mighty ocean—the crisis is come.—The churches of the Redeemer echo back the sound—the crisis is come. There is now no longer any room for doubt, that Burmah must be evangelized. God himself hath determined it. Not all the combined powers of the prince of darkness and the world, can defeat his pur-

pose. Yes, there is a piercing cry, which, like a voice from the grave, in heart-rending accents, and with an energy not to be misunderstood, speaks to us from the land of idols—"tell, oh tell us of that Saviour, who died eighteen hundred years ago, that we might live. Leave, ye sons and daughters of America, your happy homes, your parents, your brethren, your all, and tell us of him, who died to redeem a world from hell." And shall we refuse to listen to such a cry? No! A voice from Calvary—from Boardman, as he lies beneath the green sod of Burmah—from Wheelock, as his bones lie entombed beneath the waters of the great deep—from her who showed that woman, actuated by a Saviour's love, can dare to die for his sake—all, with heart-affecting energy, cry—No!

It is now no longer a time for us to talk, but to act. Every Christian must feel that he is solemnly bound to do something for the good cause for which our Saviour died; and he must remember, that the Saviour has said, "he that forsaketh not all that he hath, cannot be my disciple." Something must be done, and done speedily. And, in order that something of consequence may be effected,

1. There must be more ardent and deep-toned piety, among our churches. It is a lamentable fact that, in many of our churches, the state of religion is low, very low; many of the members, instead of having the blessed spirit of adoption in their hearts, enabling them to cry, "Abba, Father," live, as it were, without hope, and without God, in the world. But this ought not so to be. Evangelical piety ought to be greatly increased among us. To this end,

1. The Bible must be more studied and loved; its precepts, more regarded and obeyed. It is to be feared, that there is by far too great a neglect of this treasure of treasures. Such being the case, can it be expected, that we should desire to communicate a knowledge of the sacred volume, to others, when we so lightly value it, ourselves. Oh that every one of us might give more earnest heed to this divine book; might remember, that the blessed Saviour has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. Then are ye my disciples indeed, if ye continue in my word. Sanctify them through thy truth, thy word is truth. If any man love me, he will keep my words."

2. Ministers must be more faithful to the souls of their hearers. They must remember that to them is the solemn commission given, "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word from me, and speak the warning from my mouth.—When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand." They must remember, too, that they have nothing they have not received; that have they talents, God gave them; have they learning, or influence, or piety, God gave them all: that they are "stewards of the manifold grace of God;" and that it is required of stewards, that they be found faithful.

3. Young men preparing for the ministry must feel, that, unless they have that charity, or love, which suffereth long and is kind, all their studies will be in vain. Though they may have the learning of Plato, the wisdom of Socrates, the eloquence of Tully—though they may even give their bodies to be burned, unless they are influenced singly by the love of Christ, they will, at the last great day of accounts, be placed at the left hand of the Judge of all, and hear the fearful sentence, "depart forever."

4. Members of churches must feel, that heaven exists not only in the future, but that it begins here; that the presence of God is heaven—his absence is hell. Then will they be enabled to exclaim in holy triumph, "we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

5. Some of us must go to Burmah—must be willing to love not our lives unto the death—to forsake all for Christ—must be willing not only to be bound, but to die for the Lord Jesus. No matter what be our situation—whether high or low, rich or poor, learned or unlearned—it is the most solemn duty of all, to utter the prayer, "Lord, what wilt thou have me to do?" And if any of us should be convinced, after having made it a subject of prayer before God, that it is our duty to go, we must go, even though weeping churches should follow us, as they did Paul, "sorrowing most of all for the words that he spake unto them, that they should see his face no more." Though a mother's fond heart should burst in agonizing grief, at the departure of an only son, yet the son must go—for Jesus calls. Yes, he must be willing to go—not that he loves his happy country, home and kindred, less, but that he loves Jesus more.

Brethren of the Baptist denomination, see to it, that you are clear from the blood of the heathen.

TEMPERANCE PRIZE QUESTION.

With the laudable design of promoting the temperance reformation, which has been so successfully commenced in the United States, the Pennsylvania State Temperance Society has united with several benevolent individuals, for the purpose of raising a sum, as a premium, to be awarded to the author of the best dissertation, embracing the following questions, viz.

1. What is the history of the origin of ardent spirit, and of its introduction into medical practice?

2. What are its effects upon the animal economy?

3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

It is desirable that the premium should be at least \$500, and efforts will be made to raise it to \$1,000. At present, however, we are authorized to pledge a premium of but \$300, which will be awarded in money, a gold medal, or in plate with a suitable inscription, at the option of the successful writer. Dissertations must be transmitted, post paid, to the Rev. W. W. Niles, New York City, on or before the 1st of January, 1834. The dissertation should have upon its title page, a device, or motto, corresponding with one, upon an accompanying sealed letter, containing the author's name, title and residence. The seal of the letter accompanying the successful dissertation, only, will be broken, while all others, with their dissertations, will remain at the disposal of the authors.

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Editors of papers, and other periodicals, in the United States, will confer a favor by publishing this notice.

The following is No. 1. of the small series, published by the Revival Tract Society, pp. 8, 32mo. Price half a cent; or neatly covered, one cent.

THE LAST CALL, OR THE HOLY SPIRIT DEPARTED.

"Who unto them when I depart from them."

The following case of a young lady in Philadelphia, is an affecting instance of a person passing the eleventh hour at an early age, and also an illustration of the danger of resisting the Holy Ghost.

I first became acquainted with her when she was about eleven years of age. She belonged to a select Bible class which I was teaching, consisting of fifty or sixty young females from ten to sixteen years old, who regularly attended once a week. I think she continued to attend about a year and a half. During this term a considerable part of these young ladies became more or less seriously impressed with a sense of their guilt and danger, and a goodly number were hopefully converted to God, and are now members of the visible church of Christ. This young lady was also brought under very serious concern of mind, and seemed to be convicted, and apparently on the point of submitting to God; and had I been asked the question, I should have judged her to be as likely to be brought into the kingdom of Christ as any one in my class.

Much was said to her, and many motives presented to induce her to submit and give her heart to God without delay; and she appeared sometimes almost persuaded to do it; and as nearly every week some of the class gave up their opposition, and came over to the Lord's side, it was constantly hoped she would do the same. Her character and conduct were such, that as long as she continued her attention to the meetings, and sat under the plain simple exhibitions of the truth, I had a strong expectation of her conversion.

But at length she began to be remiss, and was often absent, and notwithstanding many faithful and affectionate entreaties to be more attentive, she finally left the class altogether.—She went into the company of careless worldly associates, and I seldom heard of her attending any place of religious instruction. Sometimes used to inquire about her, and was often told of her excessive fondness for dress, amusements, company, &c. I called several times at her place of residence, but was never able to see her more than once or twice, and then she seemed to harden herself against every serious thing I said. At last I lost sight of her for several years, and did not know where she lived.

One day a pious lady called on me and desired me to accompany her to visit a young lady, who she said was very ill, and sinking very fast in a rapid decay. I immediately consented, and while going to the place, I asked the name of the young person who was sick. The lady could not tell me her name; she said she was about 17 years of age, going very fast, and entirely unprepared to die. When I came to the place of her residence, and entered the sick chamber, to my great surprise I found it was Emily —; but O how changed since I had seen her last! The pale, wasting consumption had been making dreadful ravages upon her constitution. She appeared to be in her last stage, and near her end. She was much affected at seeing me so unexpectedly.

"O, father Smith," said she "have you found me at last! I have often avoided seeing you, but I can fly away no more. Here you find me dying. I have no expectation of recovery, and I am dying without hope. I have lived without God and without hope, and now I must die the same."

While I was preparing to answer her, and turning over the leaves of the Bible to find some passages which I thought applicable to her case, she fixed her eyes upon me for some moments, with the most steadfast look. They were black and glossy, and seemed to pierce my very soul. "O, sir," said she, "what a dreadful condition you find me in! How fallen from what I once was! Five years ago, when I used to go to your Bible class, when Ann and Elizabeth H—, and (some others she named,) gave their hearts to God, the Holy Ghost was then striving with me powerfully.—I was often almost persuaded to be a Christian, and join that little band who set out at that time; and O, if I had only done it what a blessed thing it would have been—what a happy creature I should have been! How much trouble and perplexity, and anxiety of mind I should have escaped! How different I should have been at this time! Perhaps I might have been in good health, I might never have fallen into a consumption; or if I had, how happy and peaceful my mind would have been! But I left the class, and went into wild, trifling company, and followed the fashions and customs of the world. I thus lost my convictions and grieved away the Holy Spirit. But my heart has never been at rest. I have had no happiness in sin; my conscience has always reproached me, and I have been in constant fear; and now the thing I greatly feared has come upon me. Now my heart is so hard that I can't repent; and bursting into tears she exclaimed, "Like Esau, I have sold my birthright; and like Esau, I find no place for repentance, though I seek it carefully with tears. No, there is no hope for me; I am a reprobate; I must lie down in everlasting sorrow. I cannot pray; and if I could, I should not be heard. God seems to say to me, 'Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.'—Prov. i. 24—25.

She went on in this strain for some time, and with many tears. I read several passages from the Scriptures, and endeavored to say every

thing I could think applicable to such a case; and then I offered to pray with her. She thanked me for my kindness, but told me frankly that prayer would do her no good; that all means now came too late; that her day of grace was over, and her destiny sealed up. I however did pray with her, and came away with my heart deeply affected with her dreadful condition.

Intended to take some pious clergyman, or some other judicious, experienced person, to see her again in a few days, as I was not aware of any immediate danger of her death. But it seems she sunk very fast that night, so that her mother was much alarmed, and told her in the morning that she was afraid she would not live until night. She replied that she could not help it, and if it was so she must submit to the dreadful necessity.

The mother sent for a pious clergyman who lived near by. He came and inquired into her case. She told him that she was a reprobate, and that his counsel could do her no good. When he offered to read the Bible, she said, "It will do no good." When he offered to pray with her, she said, "It will do no good;" and so of every proposal. He, however, did read, and pray, and talk with her, and no doubt faithfully. About twelve o'clock at noon she had failed so fast that her hands and feet began to grow cold, and when she felt the chill of death creeping upon her, she began to cry out with a loud voice, "O, I can't die; I am not fit to die; you must not let me die. O, if I die, I am lost forever. O, send for the doctor; can't he save my life? O, must I die in my guilt?" and many such like expressions.

Her cries were so loud and piercing, that they were heard all over the neighbourhood; and the neighbours came running in from all quarters, and stood round her bed and witnessed her dying struggles. She did not appear to have much pain of body, but the horror of her mind seemed to force these bitter cries. Her little brother (who had been a Sabbath school scholar) came in, and seeing his sister dying in this dreadful case, the poor little fellow burst into tears and said, "O, Emily, why don't you pray to God? Why don't you pray for mercy?" "O," said she, "there is no mercy for me, I have abused mercy. When God offered me mercy, I rejected it. Now there is no mercy for me. I have shut the door of mercy against myself." She went on for a long time.—The neighbours were so struck with horror at seeing and hearing these dreadful things, that they could not abide it; and they shrunk away one by one to their several houses, and shut their windows and doors that they might not hear her dreadful cries. She continued her distressing exclamations for nearly two hours, or as long as she had any strength; and her cries grew weaker and weaker, until her voice was lost in death. And thus she died, without giving evidence that she had the least hope of salvation.

What a solemn warning this to young sinners, who are daily resisting the Holy Ghost! The Holy Spirit early began to strive with her, and she early began to resist; and (according to her own declaration) she was early deserted and given up of God. So passed her "Eleventh Hour," very young. And so may yours!

From the Religious Intelligencer.

HAPPINESS.

Mr. Editor.—The godlike act communicated to the Board of Missions by the Rev. S. Cornelius, (inserted in the Religious Intelligencer,) cannot fail to awaken in every pious mind the most delightful and grateful emotions.

That three gentlemen of the Baptist, Presbyterian and Methodist denominations should be so deeply interested in the history of Mr. Judson's trials and sufferings and success to which his life has been devoted, as to present that Board with \$200 to be applied to the Burman Mission, is worthy to be recorded in your and every other periodical.

Happy Brothers in Christ! Permit me to tender you the right hand of fellowship, with grace, mercy and peace, and most cordially to embrace you in the friendship of the Gospel.—This omens good, the approach of the millennium. In that blessed day sectarian asperities shall be wiped away. Then there shall be one Shepherd! one fold! Then there shall be one way, and it shall be the way of Holiness.—Then there shall be no discord among brethren; but all shall be of one mind and one heart, and shall serve the Lord in the beauty of holiness. This earth that now lieth in wickedness shall be as the pure garden of Eden.

The above benevolent occurrence leads me to inquire where happiness is to be found. Poets have sung much of purring streams—shady groves—salutary gales, and verdant prospects. But mere locality and outward objects never can constitute happiness. Heaven-born happiness does not depend on place or palace. No. Pure happiness dwells with meekness—charity and love.

Was he happy who fared sumptuously every day? Could purple robes and fine linen make him happy who withheld the crumbs from the perishing Lazarus? God forbid. The Saviour was happy in doing good to the bodies and souls of men. So are all his humble followers. They are happy who feed the hungry and clothe the naked, and save immortal souls from death. They that weep with those that weep and rejoice with those that rejoice. He that can soothe a wounded heart, and bind up a bruised spirit, or forgive repeated injuries is happy.—Wherever a pious prayer is breathed, or a pious act is done, whether it be in the cottage or in the palace, in the family, or the lonely breast of the individual, there is happiness.

Happy is he who from a benevolent spirit visits the widow, and the fatherless. But most happy is he, who is instrumental in saving a soul from death and hiding a multitude of sins. In the full gift of the world, there is more disgust and regret than there is of happiness.—The card table, the ball room, the theatre, are far, very far from conferring happiness. Nor is happiness to be found in any description of sensual entertainments. But it may be found wherever vital piety and practical godliness abounds. Pure enjoyment does not consist in gorgeous apparel, or in splendid furniture, or in expensive and magnificent entertainments. What are these compared to the pure joys of a well regulated mind, that is fixed steadily on the glory of God and the endless felicity of a heavenly home? "Perfect peace have they whose mind is stayed on their Creator and Saviour." They feel that they are the stewards of God. That their possessions, limited or ample, are the Lord's, and at his disposal. As stewards to their great Master, they are required to render a strict account. They devise liberal things, believing it to be more blessed to give than to receive. According as God hath prospered them, they freely lend their aid to civilize and evangelize the world.

They love the faithful missionary, and it contributes much to their happiness to aid and assist him, in his arduous and perilous labors to the saving of immortal souls.

Fields of missions are continually opening.—The call for missionaries is imperative—loud and wide as the world. Claims upon community were never more pressing urgent than at the present time. The various, numerous religious Institutions require assistance. Our native brethren of the West and our common brethren of the East, imperatively call, "come and help us!" Millions, millions, unite in their call—they call upon every man, woman and child, to aid in the glorious work of saving souls—and God commands—who dare delay?

B. P. M.

For the Christian Secretary. CHRISTIAN HUMILITY.

Perhaps there is nothing more necessary in the formation of the Christian character than Humility; indeed Christians must be humble, or they destroy the very essence of true piety, or give the lie to their Christian profession! for how can we be the followers of the meek and lowly Saviour, who was a perfect pattern of humility, without we walk in His footsteps, and exhibit something of His character to the church, and to the world around? The apostles, and primitive saints, would indeed have been at a loss to have conceived of such a being in their day as a Christian without humility; and such a character, (if indeed there be such characters,) are no less paradoxical in the eyes of the world at the present day, than they were in the days of the primitive saints. "Be clothed with humility, for God resisteth the proud and giveth grace to the humble," is a command and promise to which many professors of religion at the present day, seem to pay but little regard, and esteem too lightly, else why do they not "humble themselves under the mighty hand of God, that He may exalt them in due time?"

And as the world are ever ready to take advantage of the inconsistencies of professors of religion, what more formidable one can they attack than their pride and vanity? they look with a philosophic eye upon the life and character of Jesus, their professed Master, and say they, "see ye here his professed disciples, whose characters are diametrically opposite his, are we not as high the gates of heaven as they?" hence they stumble over us, whose duty it is to be as shining lights in the world, as over the dark mountains of sin and death, when peradventure were it not for our example, they might have pressed forward, and entered into the kingdom of glory.

And what greater hindrance can there be to the operation of the Divine Spirit, when he deigns to work among a people, than the absence of this grace, which is indeed a pearl of great price? therefore if we really wish for the extension of the Redeemer's kingdom, and that his sceptre may sway over the whole habitable globe, that the kingdoms of this world may become the kingdoms of our Lord and his Son, that wickedness might be supplanted by righteousness, and sinners become holy, in short if we wish to hasten that day when millennial glory shall dawn upon this earth, let us be humble, prayerful, and consistent Christians, for we may rest assured that until Christians live and act as they profess to, they will do very little to hasten that glorious period, when all shall know the Lord, from the least even unto the greatest, their professions, their donations, their conversation, and their prayers in public to the contrary notwithstanding. But are there not some who are ready to assume a spirit of humility, of love, meekness, kindness, and of self-denial, when they think the necessity of the case requires it, and are quite as ready to assume an opposite spirit, a spirit of haughtiness, vanity, selfishness, self-conceit, and vanity, when they imagine such a course of conduct will better subserve their interests, and better gratify their carnal propensities? The language of such is, "prudence is necessary, we ought not to be righteous overmuch," &c. &c.—Oh! how such a course of conduct dishonors and grieves that Divine Saviour, whom they profess to love and serve, and whose cause they have openly espoused. What do they not sufficiently love him, who gave himself for them, to be willing to exhibit his spirit at all times, and to all around them? if so, let them tremble lest he will not sufficiently love them, when he comes in glory, to salute their ears with the joyful welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If thus low and lifeless are our notions of humility, we may rest assured it will never promote our growth in grace, accelerate the progress of the Gospel of Christ, encourage the operations of the Holy Spirit, or produce our final triumph and acceptance when we are called to stand before him who has declared that "he who is not for me is against me, and he who soweth not with me scattereth abroad." On the other hand if the Holy Spirit is working wonders in our midst we need not fear but that if we are truly humble, we shall be duly excited, and that if we are sufficiently prostrate, we shall be sufficiently awake.

JUSTITIA.

For the Christian Secretary. BAPTISTS AWAKE!!!

Sisters Awake! The night is fast spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. We have professed to take the sacred Scriptures for the rule of our life, but have neglected to perform our vows: we have never yet, like the household of Jacob, Gen. xxxv. 2-4, "put away the strange gods that are among us and changed our garments;" though God "answered us" likewise "in the day of our distress, and was with us in the way which we went," we have not yet "buried the ear-rings which were in our ears, when we went up to Bethel,"—we have never yet opened our eyes to the plain directions of inspired apostles, 1 Tim. ii. 9. 1 Pet. iii. 3. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;" "Whose adorning, let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel;" &c. but, "nor, it is high time to awake out of sleep," and shall the earnest appeal of our own revered Judson awaken other denominations, while we to whom it was more especially directed, continue to slumber? yet this is the case;—other denominations have already begun to form plain dress societies, while we ought to have been the first leaders in this reformation; but let us now arise and "trim our lamps," for "the doors" are not yet "shut" against us, though many poor souls may have stumbled in the dark which might have been saved, had we suffered our "light" to "shine before" them: let us now show, which of us are wise, and which are

POETRY.

From the N. Y. Weekly Messenger.

THE LAST SUPPER.

On seeing a copy of Leonardo da Vinci's celebrated picture of the "Lord's Supper."

Behold that countenance, where grief and love
Blend with ineffable benignity,
And deep unutter'd majesty divine.
Whose is that eye which seems to scan the heart,
And yet to have shed the tear of mortal woe?
My Saviour!—is it thine?

And is this feat
Thy last on earth?—Why do the chosen few
Admitted to thy parting banquet, stand
As men transfixed with horror?

Ah! I hear
The fearful reason from that lip divine,—
"One of you shall me betray!" One of these?
Who by thy hand were nourish'd—heard thy prayers,
Sought for thy teachings as the thirsty plant
Turns to the dew of summer?—One of these?

—Therefore with deep and deadly paleness drops
The lov'd disciple—as if life's warm spring
Child'd to the ice of death, at such strange shock
Of unimagined guilt. See, with his soul
Concentrated in his eye, the man who walk'd
The waves with Jesus, trembles while he breathes
His dread inquiry. At the table's foot
Up springs the ardent Philip—full of hope
That by his ear, the Master's awful words
Were misinterpreted. From Matthew's brow
Beams forth that guileless and unsullied youth,
Within whose crystal singleness of heart
Suspicion takes no root. Thaddeus stands
With arm outstretch'd, as if to vindicate
The flock of Christ; while pointing to the skies,
Bartholomew th' All-seeing Eye invokes
To search his inmost spirit.

Altho' the twelve
With strong emotion strive, save one false breast,
By Mammon scar'd—which, brooding o'er its gain,
Weighs "thirty pikes" with the Saviour's Mood.—
—Son of Perdition!—dost thou freely breathe
In such pure atmosphere?—and canst thou hide
'Neath the cold calmness of that settled brow,
The burden of a deed, whose very name
Strikes all thy brethren pale?

But can it be
That the deep power of this soul-harrowing scene
Is light pencil's witchery? I would speak
Of him who pair'd such bold conception forth
O'er the dead canvass. But I dare not muse
None of a mortal's praise. Subdued I stand
In thy meek sorrowing presence—Son of God!
I feel the breathings of these holy men,
From whom thy Gospel, as on angel's wing,
Went out through all the earth.

Fain would I kneel
Low at these blessed feet, and shuddering ask,
"Lord, is it I?"—For who can tell what dread
Do slumber in his heart?—Thou who didst taste
Of man's infirmity, and find his guilt
Troubling thy sinless soul,—forsake us not
In our temptations—but so guide our feet,
That our last supper in this world may lead
To that immortal banquet by thy side,
Where there is no betrayer.

L. H. S.

From the Wesleyan Journal.

The beauty of the sentiment expressed in the following lines,
may be better appreciated by our readers, if we inform them that
a twin brother of the Rev. M. B. Cox, missionary to Liberia, is a
much esteemed member of the Maine Conference.

BROTHER, FAREWELL!

Brother, I go; Farewell! Farewell!!
One sigh, one prayer, and all is o'er:
My native land—the cord must thrill
The zephyrs o'er thee softly play,
But wait the wanderer far away.

Brother, I go; Farewell! Farewell!!
A star is gleaming o'er the wave,
Far, far beyond the billows' swell,
It comes not like the meteor's blaze—
The star of Hope—its heavenly ray
Shall guide the wanderer's lonely way.

Brother, I go; Farewell! Farewell!!
The ocean may my bosom lave,
The billows o'er me proudly swell,
The dark sea be the exile's grave;
But when the surges cease to roar,
Brother, we'll meet to part no more.

Brother, I go; Farewell! Farewell!!
I go to wipe that falling tear,
To sooth that troubled breast, and tell
A Saviour hears the negro's prayer:
And flowers shall blush on desert strands,
And springs shall flow through burning sands.

Brother, I go; Farewell! Farewell!!
The sacred banner's waving now,
And every heart with praise shall swell,
And smiles shall deck the dark one's brow;
The star that beamed on Bethlehem's plains,
Shall shine on Africa's shore again.

Brother, I go; Farewell! Farewell!!
A voice is ringing wildly now,
From every hill, from every glen,
And echoing from each mountain brow;
The dark hand stretching o'er the sea,
The big tear rolling fast and free—

—The wanderer's gone—Farewell! Farewell!!
Thy God shall guide thee, exile one;
A cloud of glory o'er thee spread,
And shield thee till thy work is done.
A wreath Liberia's twining now,
And God shall bind it on thy brow.

Portland, Dec. 10. MARY.

From the Female Advocate.

TASTE.

Analogy between Natural and Moral Beauty.
"Beauty is seen in the spangled mead, and
on the burnished cloud." It is seen in the ice-
bergs of Greenland, and on the plains of Java.
It is spread before the peasant, and springs up
at the feet of the savage. It is the gift of God
to all who are disposed to accept and enjoy it.
The ascetic, who shuts his eyes on this mani-
festation of divine skill and loveliness, has never
learned aright the first lessons either of philo-
sophy or of religion, and by spurning the inno-
cent enjoyment, so kindly provided for him, he

is doubly exposed to the temptations of sensual
delights, and sordid gratifications. He who
communes with the loveliness and the sublimity
of nature, has taken, at least, one step towards
communion with its author, in his natural, if not
his moral perfections; and if he has not con-
quered the native selfishness of his temper, he
has so far restricted and modified its operations,
that it is with difficulty that he can descend to
any thing mean or little. We can scarcely
conceive of such imperfections in a Milton or
Cowper, whatever may have been their frailties.
Poets and novelists have doubtless erred, in at-
tributing too much to influence of this sort.—
They have too often substituted the shadow for
the substance, the means for the end, the imagi-
nation for the intellect, the passions for the
heart; the religion of romance for that of rea-
lity and of the Bible. But this error furnishes
no good reason for rejecting the lessons of wis-
dom spread before us by our Creator. We have
the best reason for believing that the loveliness
of natural scenery is designed and adapted to
lead the mind upward, to the fountain of un-
created beauty. There is an evident analogy
between natural and moral beauty, between
natural and moral deformity. And this analogy
lays the foundation for that constant allusion to
the images of natural scenery, so conspicuous
in the sacred writers. Almost every object in
nature, in the vegetable, animal, and inanimate
worlds, the earth, and the ocean, is seized upon
by these writers, to embody, illustrate, convey,
and impress their beautiful and sublime con-
ceptions of moral truth. The Book of Job, the
Psalms, the Song of Solomon, and the pathetic
dictation of the prophets; the inimitable parables
of our Saviour, and the overwhelming scenery
of the Apocalypse, are all founded upon the
great truth on which we are insisting, and fur-
nish so many illustrations of the fact, that be-
tween natural and moral beauty, and between
natural and moral evil, there exist the important
relations of a minutely delicate, yet strong and
all pervading analogy, adapted to our instruc-
tion in the ways of virtue and godliness. And
this conclusion will appear the more irresistible,
when we remark that the imagery of Scripture,
though expressively beautiful and grand, is evi-
dently adopted, not for display, but for use.—
When, for instance, the King of Zion is called
the Lion of the tribe of Judah, and when God
men are called plants of righteousness, it is
plain that these beautiful figures are used, not
for mere ornament, but because they are signifi-
cantly expressive of the ideas shadowed forth
by them. We cannot here forbear the remark,
that a digressive one, that this distinction be-
tween the use of imagery, and the accumulation
of it, for ornament, (after the manner of
most novelists) is one of the distinguishing
marks between true and false taste, in writing.
But to return.

Taste is a matter of moral importance.

From the strong and intimate analogy be-
tween natural and moral beauty, from the
adaptedness of the former to illustrate and im-
press the latter, and in view of the fact that
taste is the perception of beauty, it is perfectly
demonstrable that taste becomes a matter of
moral importance. If the taste, or in other
words, if the perception of beauty be unnatural,
perverted and wrong, how can it be expected
that the perception of moral beauty should be
right? If I do not admire what is lovely in the
natural world, shall I be likely to admire a cor-
responding loveliness in the moral world? If
my daughter spurns the humble violet, and pre-
fers some ostentatious glare of gaiety, can I for-
bear fearing that a humble and lowly spirit has
few charms for her? As well might I help fear-
ing that the epicure whose detached taste
leads him to deride cold water, will see little
to attract him in the invitation to "streams of
living water." The very language, the sym-
bols of moral good, are to him disgusting!—
What hope remains that he will relish the purer
pleasures of virtue and religion, of which they
are the feeble resemblances.

From Zion's Advocate.

HOSPITALITY.

The voice of Inspiration has enjoined hospi-
tality as a duty. The dictates of Nature con-
cur in pronouncing it a virtue. In the sim-
plicity of ancient times, it flourished as a vigorous
plant. The traveller found beneath its wide-
spreading branches, a shelter from the noonday
sun, and a covert from the storm. But nations
in their approaches to refinement, have been
prone to neglect its culture. They have heged
it about with ceremonies, and encumbered it
with trappings, till its verdure faded, or its root
perished. Like the strapping shepherd, it hath
drooped beneath the gorgeous armor of roya-
lty, when it would fain have found among the
smooth stones of the brook, the strength that it
needed.

Under the oaks of Mamre, with the patriarch
Abraham, it sat in simple majesty, entertaining
angels. It lingered fondly amid oriental climes,
and has never forsaken the tent of the wander-
ing Arab. It dwelt long in cloisters, with a
cowled head, and for ages neither mendicant
or pilgrim touched the bell of the convent
gate in vain. The chosen people of Jehovah,
early revered its injunctions, for they were for-
tified by the solemnity of a command from heav-
en, and by the most tender and thrilling histor-
ical recollections. "The Lord your God loveth
the stranger. Love ye therefore the stranger, for
ye were strangers in the land of Egypt."—
The Moslem, and his ferocity and despotism,
still preserves the spirit of the proverb, anciently
incorporated with his language, "when the
stranger saith alas! the heart of Allah is
wounded."

In some ages, and by particular races of men,
hospitality has been disregarded. The stern
Lacedemonian, of old, affected to despise its re-
quisition. Yet in most countries it has received
some degree of homage, however rude,
though its rites have been exhibited with strik-
ing diversity. The roving tribes of the North
American forests, spread their blanket for the
stranger, and present him with the last morsel
of food, though their families suffer hunger.—
When the Old World paid its first visit to the
New, the Mexicans saluted their Spanish invad-
ers with clouds of incense, little dreaming that
its fragrance was so soon to be quenched in their
own blood. In some of the South American
Republics, they continue to welcome their
guests, with the simple offering of a fresh
olive.

In our own favored land, hospitality has been
much committed to the keeping of the gentler
sex. The household gods, the Lares and Penates
of the Romans are here cordially and confi-
dently entrusted to their care. It might rati-
onally be expected, that elevated as they now
are, by intellectual attainments, beyond all pre-
vious example, a degree of lustre and dignity,
hitherto unknown, would be added to the rites
of hospitality.

What custom have they selected as the inter-
preter of its hallowed language? By what
pledge do they choose to convey its welcome?
—A cup of poison! diluted, and disguised, indeed,
but still, a cup of poison. It does not consign its
victim to immediate death, but it may rankle
long in the veins, spreading fatal contagion, and
threatening to destroy not only the body alone,
but the mind, and the soul.

When it has been inquired, why the most
Christian inhabitants of a Christian land, should
thus evince their hospitality, by a usage more
cruel and dangerous than the sword of Damoc-
les, the reason has been assigned, "it is the
fashion." When the guardians of education
have marvelled, how they who are privileged to
rule the mind in its first developments, they
whose happiness is so deeply involved in the
purity of those around, could thus trouble the
fountains of temperance and virtue, they have
replied, "it is the fashion." Holy men, who
guard God's altar, have demanded, "why doth
woman thus practically deny the benevolence
of Jesus her Master?" and she hath answered,
"it is the fashion."

When the garment is stripped from all earth-
ly things, and a vice-form in the Eternal Throne
questions respecting the plague-spot upon the
soul of the guest, the brother, the husband, or
the child, which she helped to deepen, or neg-
lected to cure, what must the response be?
—Who, in that dread assembly will dare to plead
the omnipotence of Fashion? As with the sinning
nether of mankind, who ventured before her
Judge with the feeble palliation, "the serpent
beguiled me," will not the result be, the for-
feiture of Eden, and the flaming sword?
Hartford, 1832. L. H. S.

Among the causes of the increased neglect
of the Sabbath in Scotland, Dr. Lee takes no-
tice of the great change which is taking place
in the mode of living in Scotland, particularly
among people in business, who formerly were
in the habit of taking their servants and ap-
prentices to church along with them, and also
of exercising a strict inspection over their con-
duct, catechising and otherwise instructing
them in the evenings of the Sabbath, but who
now too often allow them to wander as they
will.

A very great evil has been experienced in
Edinburgh, and I believe in many other large
towns, in consequence of the liberty of visiting
and walking, which is almost universally al-
lowed to servants on Sundays by their masters
and mistresses, who do not seem to recollect
that that is a day which God has appropriated
to himself, and which is not at the disposal of
any human being. I might here notice as a
cause of Sabbath profanation, the great mul-
tiplication of public houses, and the facility of
gratifying intemperate propensities in conse-
quence of the lowering of the duty on spirits.—
But I have no doubt these circumstances must
be fully under the view of the committee. The
only other particular which I shall mention as
a cause of the profanation of the Sabbath, is
the great increase of newspaper and other pe-
riodical publications, which are sometimes
printed on the Sunday, and which are very
generally read by various classes of people on
that day, so as to withdraw them from those
religious exercises which are the proper occu-
pation of the Christian Sabbath, as well as con-
stituents of the purest enjoyment.

A new symptom of spiritual declension.—A clerical
correspondent in the Charleston Observer,
who has noticed that very few Christians duly
estimate the high importance of well conducted
religious periodicals, says that he finds—"un-
less pious excuses—the relinquishment of such
a paper is accompanied ordinarily with other
evidences of declining piety." Doubtless many
professors, when they are in a state of religious
declension, relinquish such a periodical because
they are too worldly to bear the expense, others
because they are determined to sin on, and
therefore cannot bear its faithful and continued
rebukes. Probably many persons discontinue
or refuse to take so thorough a paper as the
Genius of Temperance, because they are deter-
mined to persevere in the manufactory, sale, or
use of ardent spirits. So back-bitten professors
may bitterly oppose that religious paper, which
faithfully and powerfully reminds them of those
sins, which they mean to cherish, and for which
they drop no tear of penitence; and I because it
presses on their conscience, the obligation of
those duties, which they are totally unwilling to
perform.

SENSATION.

HEARING.

The undulations of the atmosphere, excited
by the vibrations of sonorous bodies, are col-
lected in the external ear and auditory passage,
as in a hearing trumpet, and are conveyed to
the membrana tympani, which they cause to
vibrate. The effect is transmitted through the
small bones to the watery fluid that fills the in-
ternal ear, in which the delicate filaments of
the auditory nerves float; and by this nerve the
sensation is conveyed to the brain. Muscles
attached to the small bones of the tympanum
have the power of stretching or relaxing the
membrane; and probably thereby adapt the
organ to various quantities of sound, by di-
minishing acute, and augmenting the force of
grave sounds, as the changes in the pupil of the
eye accommodate that organ to a greater or
less number of rays, according to the effect they
produce.

An entire state of the membrana tympani is
not essential to hearing; for the sense remains,
where an opening has taken place in that part;
yet it is necessary that the tympanum should
communicate with the fauces, for an obstruc-
tion of the eustachian tube causes deafness.

Vibrations may be transmitted to the auditory
nerves through the bones of the head; thus a
watch placed between the teeth is heard very
distinctly, although the ears are stopped, &c.

TOUCHING.

This has been with some propriety denomi-
nated the elementary sense, and all others con-
sidered as merely modifications, accommodated
to certain properties of bodies. "Every thing
that is not light, sound, odour or savour, is ap-
preciated by the touch." This sense resides
throughout the whole extent of the nervous
system; the peculiar organ, however, of touch,
or that by which we come to a knowledge of
the qualities of objects, is the cutis, spread over
the external surface of the body. In some
parts this sense is peculiarly modified; in the
skin, for example, covering the apices of the
fingers; and in such parts we meet with some-
thing resembling the papille on the tongue,
but, perhaps, not exactly similar, as they are
rather constituted of nervous projections, than
of glandular crypts; they are surrounded by
an extremely fine vascular membrane. When

the sense of feeling is exercised, these papille
are supposed to swell and elevate the epidermis,
which in itself is totally insensible to all such
stimuli an act exclusively on living fibre. The
epidermis, like the nails and hair, which last
proceed from it, is a mere defence of the body,
unorganized, and consequently destitute of ex-
citability.—First Lines of Science.

INTELLECTUAL SLOTH.—How many intellectual
men pass life away without any thing deserving
the name of labor! And this, perhaps, is their
conduct while professing to regard their ability
to do good as a matter of which an account
must be given hereafter. They read, they talk,
they luxuriate—but they shrink from real exer-
tion. They look, probably, to the Redeemer of
men, expecting ere long to receive from his hand
a place in heaven; but they are idlers in his
cause on earth. Remind these persons of the
guilt they thus contract, and, like the covetous
man, they will either find or make a thousand
excuses, that they may still hide their hand in
their bosom and refuse to labor. The slightest
opposition will be, to their pampered nature,
as a hedge of thorns. They will not plough by
reason of cold; or they will say, "there is a
lion without, I shall be slain in the streets."—Faug-
han.

CURIOUS MANUSCRIPT.—In the library of the
late Dr. Williams, at Redcross-street, there is a
curious manuscript, containing the whole Book
of Psalms, and all the New Testament, except
the Revelations, in fifteen volumes, folio. The
whole is written in characters an inch long,
with a white composition on a black paper,
manufactured on purpose. This perfectly
unique copy was written in 1745, at the cost of
Mr. Harris, a tradesman of London, whose sight
having decayed with age, so as to prevent his
reading the Scriptures though printed in the
largest type, he incurred the expense of this
transcription, that he might enjoy those sources
of comfort which are "more to be desired than
gold—yea, than much fine gold."

I can conceive a living man without an arm or
a leg, but not without a head or a heart; so there
are some truths essential to vital religion, and which
all awakened souls are taught.—Newton.

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being presented to the American student, and best adapted to aid
his progress, and promote among us the cause of biblical learning,
and of pure religion. These will be translated where necessary,
and will every where be accompanied to the American reader,
by the addition of such notes and explanations as may seem to be
required. To every article the name of the author or translator
will be affixed.

Andover Theological Seminary, January, 1833.

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F. J. HUNTINGTON, AGENT.
Hartford, January, 1833.

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SABBATH SCHOOL TREASURY.

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